

T H E

POLITE PHILOSOPHER.

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T H E

Polite Philosopher ;

O R

AN ESSAY on the ART which makes a Man
happy in himself and agreeable to others.

*He who intends t' advise the young and gay,
Must quit the common road—the former way
Which hum drum pedants take to make folks wise,
By praising virtue, and decrying vice.
Let Parsons tell what dreadful ills will fall.
On such as listen when their passions call :
We, from such things our pupils to affright,
Say not they're sins, but that they're unpolite,
To shew their courage, beaux wou'd often dare,
By blackest crimes to brave old Lucifer :
But who of breeding nice, of carriage civil,
Wou'd trespass on good manners for the devil ;
Or, merely to display his want of fear,
Be damn'd hereafter, to be laugh'd at here ?*

A NEW EDITION.

L O N D O N .

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P R E F A C E

T O T H E

S E C O N D E D I T I O N .

THE POLITE PHILOSOPHER was printed originally at Edingburgh*, and part of the edition sent up to London. The novelty of the title, and, to say truth, of the performance itself, for it is written in a manner never before made use of in our language, recommended it to some, and prejudiced it in the opinion of others; but Time, which is the touchstone of such productions, did justice to this work, and at last procured it an esteem, not only here, but abroad. This, together with my great esteem for its ingenious AUTHOR, who is now in Italy, and who is allowed by all who knew him to be truly a POLITE PHILOSOPHER, occasioned my sending this second edition into the world.

* In the year 1734.

The intent of the author (for I very well knew his intent) was, to make men ashamed of their vices, by shewing them how ridiculous they were made by them, and how impossible it was for a bad man to be polite. It may be graver books have been written on this subject, but few more to the point : its author being equally skilled in books and in men, in the dead languages and the living : I presume, therefore, that his observations will be generally found true, and his maxims just.

At first sight, it may seem that this book is calculated only for a few ; but I beg leave to observe, that in truth there are but few to whom it may not be useful. As every man in his station ought to be honest, so every man in his behaviour may be polite ; nay, he ought to be so, because he will be sure to find his account in it ; since it is a quality easier discerned, and of consequence sooner rewarded than the former. We must know and converse with a man, to be convinced of his probity ; whereas we perceive at first sight whether he has good manners : by which we are prejudiced in his favour : and who then would not strive to learn an art at once so easy, and so extensive in its use ?

But, if it be beneficial to all, it is peculiarly necessary to *YOUTH*. It is at once a remedy for bashfulness, and a preservative against the contrary vice. A polite person stands in the middle,

middle, between a sheepish modesty and a distasteful boldness. It is the habit which adds the last polish to education, brightens the man of letters, and spreads a gloss over that sort of learning which would otherwise appear pedantic. The polite man may not only understand Latin and Greek, but may also introduce them into discourse, provided it be before proper company, and on a proper occasion. The unpolished scholar lugs them in whenever they occur; quotes OVID to his mistress, and repeats a passage from POLYÆNEUS to a captain of the guards. To our youth therefore I beg leave to recommend this concise manual, which will cost them but little time to read, and no great pains to practise.

T O T H E
A U T H O R.

— *Velat materna tempora myrto.* VIRG.

WHEN vice the shelter of a mask disdain'd,
When folly triumph'd, and a *Nero* reign'd,
Petranius rose, satyric, yet polite.
And shew'd the glaring monster full in sight;
To public mirth expos'd th' imperial beast,
And made his wanton court the common jest.
In your correcter page his wit we see,
And all the *Roman* lives restor'd in thee:
So is the piece proportion'd to our times;
For every age diversifies its crimes;
And vice, with *Preteus* art, in one conceals
What in the next more boldly it reveals;
In different shapes drives on the lashing trade,
And makes the world one changing masquerade.

THE griping wretch, whose av'rice robs
the town,
To gain his point, a holy look puts on:
To earth directs his hands, to heaven his eyes,
And, with a shew of grace, defrauds and lies.
Th' ambitious courtier, but for different ends,
With seeming zeal the public good defends.

Th'

Th' enthusiast thinks to him the standard giv'n
 Of truth divine, the master-key of heav'n.
 The pettifogger fee'd, supports the cause,
 Howe'er unjust, and wrests the injur'd laws.
 To courage bullies ; fops to wit pretend ;
 And all can prostitute the name of *friend*.

Yet though men want but eyes to see the
 cheat,

They chuse to wink, and help their own deceit.
 The herd of fools design themselves a prey,
 Which every knave pursues his private way.

THE question, FORRESTER, is something
 hard ;

How shall the wise, the motely scene regard ;
 While men ourselves, can we unmov'd stand
 by ?

Pain'd while we smile ? or guiltless shall we
 cry ?

Humanity to grief wou'd give the rule ;
 But stronger reason sides with Ridicule.

O ! that thy work, instructive, but refin'd,
 The pleasing image of your easy mind ;
 (Which, like the statues wrought by *Phidian*
 art,

Is one fair whole, complete in every part),
 May cure the lighter follies of the age,
 Cool bigot-zeal, and soften party-rage ;
 Expose ill-nature, pedantry o'ercome,
 Strike affection deaf, and scandal dumb ;
 Restore free converse to its native light,
 And teach mankind with ease to grow polite.

THEN

To the AUTHOR.

THEN round thy brow the myrtle garland
twine,

The grateful recompence of toils like thine ;
Secure in all you write or do, to please ;
Join wit with sense, with understanding ease.
Already here your just applauses rise,
And the *Belles* read you with transported eyes.
Some in the sweetest notes repeat thy lays ;
Others harmonious, speak the Author's praise:
All to approve, with equal zeal conspire ;
What more can fortune give ?—or you desire ?

As *Paris*, lost in passionate surprise,
To Love's resistless queen assign'd the prize :
So while you beauty treat with such regard,
The lovely theme shall be your best reward ;
Venus shall from the shepherd's debt be free ;
And by the fav'rite fair, repay the debt to
thee.

THE
POLITE PHILOSOPHER.

METHOD requires, that, in my entrance on this work, I should explain the nature of that science to which I have given the name of POLITE PHILOSOPHY; though I am not very apt to write methodically, yet I think it becomes me, on this occasion, to shew that my title is somewhat *a propos*.

Folks who are skilled in Greek tells us, that *philosophy* means no more than the *love of wisdom*: and I, by the adjunction of *polite*, would be understood to mean that sort of wisdom which teaches men to be at peace in themselves, and neither by their words or behaviour to disturb the peace of others.

Academical critics may perhaps expect, that I should at least quote some Greek sage or other, as the patron of that kind of knowledge, which I am about to restore; and as I pique myself on obliging every man in his way, I shall put them in mind of one ARISTIPPUS, who was professor of *Polite Philosophy* at *Syracuse*, in the days

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days of the famous King *Dionysius*, in whose favour he stood higher than even *Plato* himself. Should they go farther, and demand an account of his tenets, I must turn them over to *Horace*, who has comprised them all in one line.

Omnis Aristippum decuit color, et status, et res.

“ Secure his soul preserv’d a constant frame,
“ Thro’ every varying scene of life the
same.”

In the court of the King of *Sicily*, this wise man enjoyed all the delights that would have satisfied a sensual mind ; but it was the use of these which shewed him a true *philosopher*. He was temperate in them, while he possessed them ; and easy without them, when they were no longer in his power. In a word he had the integrity of *Diogenes*, without his churlishness ; and as his wisdom was useful to himself, so it rendered him agreeable to the rest of the world.

Aristippus had many pupils ; but, for the regular succession in his school, it has either not been recorded by the *Greek* writers, or at least, by any of them that came to my hand. Among the *Romans*, indeed, this kind of knowledge was in the highest esteem ; and that at the time when the reputation of the
common-

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commonwealth was at its greatest height. *Scipio* was less distinguished by the laurels he had acquired from foreign conquests, than by the myrtle garland he wore as a professor in this art. The familiar letters of *Cicero* are so many short lectures in our science, and the life of *Pomponius Atticus* a praxis only on *Polite Philosophy*.

I would not be suspected to mention these great names with an intent to display my learning; far be it from me to write a satire on the age: all I aim at, is, to convince the *beaux esprits* of our times, that what I teach, they may receive with disparagement, since they tread thereby in the same road with the greatest heroes of antiquity; and in this way at least, emulate the characters of *Alexander* and *Cæsar*. Or, if those old-fashioned commanders excite not their ambition, I will venture to assure them, that, in this tract only, they will be able to approach the immortal Prince *Eugene*; who glorious from his courage, and amiable from his clemency, is yet less distinguished by his *rank* than by his *politeness*.

After naming Prince *Eugene*, it would debase my subject to add another example. I shall proceed therefore to the taking notice of such qualities of the mind as are requisite for my pupils to have, previous to the receipt of these instructions.

B

But

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But as vanity is one of the greatest impediments in the road of a *Polite Philosopher*; and as he who takes upon himself to be a preceptor, ought at least not to give an ill example to his scholars; it will not be improper for me to declare, that, in composing this piece, I had in my eye that precept of *Seneca*, *Hæc aliis die, ut dum dicis, audias; ipse scribe ut dum scripseris, legas.* Which for the sake of the ladies, I shall translate into *English*, and into verse, that I may gratify my own propensity to rhyming.

*Speaking to others, what you dictate hear;
And learn yourself, while teaching you appear.*

Thus you see me stript of the ill-obeyed authority of a pedagogue; and are for the future to consider me only as a school-fellow playing the master, that we may the better conquer the difficulties of our task.

To proceed then in the character, which, for my own sake, as well as yours, I have put on, let me remind you, in the first place,

That *Reason* however antique you may think it, is a thing absolutely necessary in the composition of him who endeavours at the acquiring a *philosophical politeness*; and let us receive it as a maxim, that without *Reason*, there is no being a *fine gentleman*.

However,

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However, to soften, at the same time that we yield to this constraint, I tell my blooming audience with pleasure, that *Reason*, like a fop's under-waistcoat, may be worn out of sight : and, provided it be but worn at all, I shall not quarrel with them, though vivacity, like a laced shirt be put over it to conceal it ; for, to pursue the comparison, our minds suffer no less from indiscretion, than our bodies from the injuries of the weather.

Next to this, another out-of-the-way qualification must be acquired ; and that is, *Calmness*. Let not the smarts of the university, the sparks of the side-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of those elevated enjoyments, drinking tea with a toast, gallanting a fan, or roving, like a butterfly, through a parterre of beauties. No ; I am far from being the author of such severe institutions ; but am, on the contrary, willing to indulge them in their pleasures, as long as they preserve their *senses*. By which I would be understood to mean, while they act in character, and suffer not a fond inclination, an aspiring vanity, or a giddy freedom, to transport them into the doing any thing which may forfeit present advantages, or entail upon them future pain.

I shall have frequent occasion in the following pages to shew from examples, of what

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mighty use *Reason* and an *undisturbed temper* are, to men of great commerce in the world; and therefore shall insist no farther on them here.

The last disposition of the soul which I shall mention, as necessary to him who would become a proficient in this science, is *Good-nature*; a quality, which, as Mr *Dryden* said in a dedication to one of the best-natured men of his time, deserves the highest esteem, though, from an unaccountable depravity of both taste and morals, it meets with the least. For, can there be any thing more amiable in human nature, than to think, to speak, and to do, whatever good lies in our power unto all? No man who looks upon the sun, and who feels that chearfulness, which his beams inspire, but would rather wish himself like so glorious a being, than to resemble the tiger, however formidable for its fierceness, or the serpent, hated for his hissing, and dreaded for his sting. *Good-nature* may indeed be made almost as diffusive as day-light; but short are the ravages of the tiger, innocent the bite of a serpent, to the vengeance of a cankered heart, or the malice of an invenomed tongue. To this let me add another argument in favour of this benevolence of soul: and farther persuasions will, I flatter myself, be unnecessary. *Good-nature* adorns every perfection a man is

master

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master of, and throws a veil over every blemish which would otherwise appear. In a word, like a skilful painter, it places his virtues in the fairest light, and casts all his foibles into shade.

Thus, in a few words, *Sense, Moderation, and Sweetness*, are essential to a *Polite Philosopher*. And if you think you cannot acquire these, even lay my book aside. But before you do that, indulge me yet a moment longer. Nature denies the first to few; the second is in every man's power; and no man need be without the last, who either values general esteem, or is not indifferent to public hate. For to say truth, what is necessary to make an honest man, properly applied, would make a polite one: and as almost every one would take it amiss, if we should deny him the first appellation; so you may perceive from thence how few there are, who, but from their own indiscretion, may deserve the second. It is want of attention, not capacity, which leaves us so many brutes; and I flatter myself, there will be fewer of this species, if any of them can be prevailed upon to read this. A description of their faults is to such the fittest lecture; for few monsters there are who can view themselves in a glass.

*Our follies, when display'd ourselves affright;
B 3 Few*

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*Few are so bad, to bear the odious sight.
Mankind, in herds, through force of custom,
stray,
Mistlead each other into Error's way;
Pursue the road, forgetful of the end,
Sin by mistake, and, without thought, offend.*

My readers, who have been many of them accustomed to think *politeness* rather an ornamental accomplishment, than a thing necessary to be acquired in order to an easy and happy life, may from thence pay less attention than my instructions require, unless I can convince them they are in the wrong. In order to which, I must put them in mind, that the tranquillity, and even felicity of our days, depends as strongly on small things, as on great; of which men may be easily convinced if they but reflect how great uneasiness they have experienced from cross accidents, although they related but to trifles; and at the same time remember, that disquiet is of all others the greatest evil, let it arise from what it will.

Now, in the concerns of life, as in those of fortune, numbers are brought into what are called bad circumstances from small neglects, rather than from any great errors in material affairs. People are too apt to think lightly of shillings and pence, forgetting that they are the constituent parts of pounds; until the deficiency

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deficiency in the greater article shews them their mistake, and convinces them, by fatal experience, of a truth, which they might have learned from a little attention, *viz.* that great sums are made up of small.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what results from a principle of honesty; which commands us to pay our debts, and forbids us to do injuries; whereas a thousand little civilities, complacencies, and endeavours to give others pleasure, are requisite to keep up the relish of life, and procure us that affection and esteem, which every man who has a sense of it must desire. And in the right timing and discreet management of these punctilios, consists the essence of what we call *politeness*.

*How many know the general rules of art,
Which unto tablets human forms impart?
How many can depict the rising brow,
The nose, the mouth, and ev'ry feature shew?
Can in their colours imitate the skin,
And by the force of fire can fix them in?
Yet when 'tis done, unpleasing to the sight,
Tho' like the picture, strikes not with delight:
'Tis ZINK alone gives the enamel'd face
A polish'd sweetness, and a glossy grace.*

Examples

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Examples have, generally speaking, greater force than precepts ; I will therefore delineate the characters of *Honorius* and *Garcia*, two gentlemen of my acquaintance, whose humour I have perfectly considered, and shall represent them without the least exaggeration.

Honorius is a person equally distinguished by his birth and fortune. He has naturally good sense ; and that too hath been improved by a regular education. His wit is lively, and his morals without a stain.—Is not this an amiable character ? Yet *Honorius* is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occasion whatsoever. From this principle, he speaks bluntly what he thinks, without regarding the company who are by. Some weeks ago, he read a lecture on female hypocrisy before a married couple, though the lady was much suspected on that head. Two hours after he fell into a warm declamation against simony and priest-craft before two dignitaries of the church : and from a continued course of this sort of behaviour, hath rendered himself dreaded as a monitor, instead of being esteemed as a friend.

Garcia, on the contrary, came into the world under the greatest disadvantages. His birth was mean, and his fortune not to be mentioned ; yet, though he is scarce forty, he
has

has acquired a handsome fortune in the country, and lives upon it with more reputation than most of his neighbours. While a servitor at the university, he, by his assiduities, recommended himself to a noble Lord, and thereby procured a place of fifty pounds a year in a public office. His behaviour there made him as many friends as there were persons belonging to this board. His readiness in doing favours, gained him the hearts of his inferiors; his deference for those in the highest characters in the office, procured him their good will; and the complacency he expressed towards his equals, and those immediately above him, made them espouse his interest with almost as much warmth as they did their own. By this management, in ten years time he rose to the possession of an office which brought him in a thousand pounds a year salary, and near double as much in perquisites. Affluence hath made no alteration in his manners. The same easiness of disposition attends him in that fortune to which it has raised him; and he is at this day the delight of all who know him, from an art he has of persuading them, that their pleasures and their interests are equally dear to him with his own. Who, if it were in his power, would not refuse what *Honorius* possesses? and who would not wish that possession accompanied with *Garcia's* disposition.

I flatter

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I flatter myself, that, by this time, most of my readers have acquired a tolerable idea of *politeness*, and a just notion of its use, in our passage through life. I must, however, caution them of one thing, that, under pretence of *politeness*, they fall neither into a contempt or carelessness of *science*.

A man may have much learning without being a pedant : nay, it is necessary that he should have a considerable stock of *knowledge* before he can be *polite*. The gloss is never given till the work is finished ; without it the best wrought piece looks clumsy ; but varnish over a rough board, is a 'preposterous daub. In a word, that rule of *Horace*, *Miscere utile dulci*, so often quoted, can never be better applied than in the present case, where neither of the qualities can subsist without the other.

*With dress, for once, the rule of life we'll
place ;*

Cloth is plain sense, and polish'd breeding lace.

Men may in both mistake the true design ;

Fools oft are taudry, when they would be fine.

An equal mixture, both of use and shew,

From giddy fops points the accomplish'd beau.

Having now gone through the *præcognita* of *polite Philosophy*, it is requisite we should descend with greater particularity into its several branches.

For

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For though exactness would not be of a piece, either with the nature or intent of this work, yet some order is absolutely necessary, because nothing is more unpolite than to be obscure. Some philosophers have indeed prided themselves in a mysterious way of speaking; wrapping their maxims in so tough a coat, that the kernel, when found, seldom atoned for the pains of the finder.

The *polite Sage* thinks in a quite different way. Perspicuity is the garment in which his conceptions appear; and his sentiments, if they are of any use, carry this additional advantage with them, that scarce any labour is required in attaining them. Graver discourses like galenical medicines, are often formidable in their figure, and nauseous in their taste. Lectures from a doctor in our science, like a chymical extraction, convey knowledge, as it were, by drops; and restore sense as the other does health, without the *apparatus* of physic.

*Harsh to the heart, and grating to the ear,
Who can reproof, without reluctance hear?
Why against priests the gen'ral hate so strong,
But that they shew us all we do is wrong?
Wit well apply'd, does weightier wisdom right,
And gives us knowledge, while it gives delight.*

Thus

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*Thus on the stage, we, with applause, behold,
What wou'd have pain'd us from the pulpit
told.*

It is now time to apply what we have already advanced, to those points in which they may be the most useful to us; and therefore we will begin, by considering what advantage the practice of them will procure, in respect to these three things which are esteemed of the greatest consequence in the general opinion of the world. This leads me, in the first place, to explain the sentiments and conduct of a *polite Philosopher* in regard to *Religion*. I am not ignorant, that there are a multitude of those who pass both on the world, and on themselves, for very *polite* persons, who look on this as a topic below their notice. *Religion* (say they with a sneer) is the companion of melancholy minds; but, for the gayer part of the world, it is ill manners to mention it amongst them. Be it so. But give me leave to add, that there is no ranker species of ill breeding, than speaking of it sarcastically, or with contempt.

“*Religion* strictly speaking, means that
“ worship which men from a sense of duty,
“ pay to that Being, unto whom they owe
“ their own existence, with all those blessings
“ and benefits which attend it.”

Lc;

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Let a man but reflect on this definition, and it will be impossible for him not to perceive, that treating this in a ludicrous way, must not only be unpolite, but shocking. Who, that has a regard for a man, would not start at the thoughts of saying a base thing of his father before him? And yet what a distance is there between the notion of a *father* and a *Creator*! Since therefore no further arguments are necessary to prove the inconsistency between *railery* and *religion*, what can be more cogent to a *polite man*, than thus shewing that such discourses of his would be *mal a propos*.

Thus much for those who might be guilty of *unpoliteness* with respect to *religion* in general, a fault unaccountably common in an age which pretends to be so *polite*.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of these two reasons, *viz.* tenderness of conscience, or a high sense of their own judgements. Men of plain parts, and honest dispositions, look on salvation as too serious a thing to be jested with: a *polite man* therefore will be cautious of offending upon that head, because he knows it will give the person to whom he speaks pain; a thing ever opposite to the character of a *polished Philosopher*. The latter reason, which I have assigned for men's zeal in religious matters, may

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seem to have less weight than the first ; but he who considers it attentively, will be of another opinion. Men of speculative religion, who are so from a conviction rather of their heads than their hearts, are not a bit less vehement than the real devotees. He who says a slight or a severe thing of their faith, seems to them to have thereby undervalued their understandings, and will consequently incur their aversion ; which no man of common sense would hazard for a lively expression ; much less a person of good-breeding, who should make it his chief aim to be well with all. As a mark of my own *politeness*, I will here take leave of this subject ; since by dropping it, I shall oblige the gay part of my readers, as, I flatter myself, I have already done the graver part, from my manner of treating it.

*Like some grave matron of a noble line,
With awful beauty does Religion shine.
Just sense should teach us to revere the dame,
Nor, by imprudent jests, to sport her fame.
In common life you'll own this reasoning right,
That none but fools in gross abuse delight ;
Then use it here—nor think our caution vain ;
To be polite men need not be profane.*

Next to their concerns in the other world,
men

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men are usually most taken up with the concerns of the *public* here. The love of our country is among those virtues to which every man thinks he should pretend ; and the way in which this is generally shewn, is by falling into what we call *parties* ; where, if a large share of good sense allay not that heat which is naturally contracted from such engagements, a man soon falls into all the violences of *faction*, and looks upon every one as his enemy, who does not express himself about the public good in the same terms he does. This is a harsh picture, but it is a just one, of the far greater part of those who are warm in political disputes. A *polite man* will therefore speak as seldom as he can on topics, where, in a mixed company, it is almost impossible to say any thing that will please all.

To say truth, *patriotism*, properly so called, is perhaps as scarce in this age as in any that has gone before us. Men appear to love themselves so well, that it seems not altogether credible they should, at every turn, prefer their country's interest to their own. The thing looks noble indeed ; and therefore, like a becoming habit, every body would put it on. But this is hypocrisy, you'll say, and therefore ought to be detected ! Here the *polite Philosopher* finds new inducements to caution : sore places are always tender ; and people at a mas-

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querade are in pain, if you do any thing which may discover their faces,

Our philosophy is not intended to make a man that four monitor who points out folks faults, but to make them in love with their virtues; that is, to make himself and them easy while he is with them: and to do, or say nothing, which on reflection may make them less his friends at their next meeting.

Let us explain this a little further. The rules we offer, are intended rather to guide men in company than when alone. What we advance tends not so directly to amend people's hearts as to regulate their conduct; a matter which we have already demonstrated to be of no small importance. Yet I beg you'll observe, that though morality be not immediately our subject, we are far, however, from requiring any thing in our pupils contrary thereto.

A *polite man* may yet be religious, and, if his reason be convinced, attached to any interest which, in his opinion, suits best with that of the public: provided he conform thus far to our system, that on no occasion he trouble others with the articles of his religious creed, or political engagements; or, by any stroke of wit and raillery, hazard for a laugh that disposition of mind which is absolutely necessary to make men easy when together.

Were

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Were I indeed to indulge my own sentiments, I should speak yet with greater freedom on this subject. Since there is so vast a disproportion when we come to compare those who have really either a concern in the government, or the service of their country, more particularly at heart, and the men who pretend to either, merely from a desire of appearing of some consequence themselves ; we ought certainly to avoid making one of that number, and aim rather at being quiet within ourselves, and agreeable to those among whom we live, let their political notions be what they will ; inasmuch as this is a direct road to happiness, which all men profess they would reach, if they could. *Pomponius Atticus*, whose character appears so amiable, from the concurring testimony of all who mention him, owed the greatest part of that esteem in which he lived, and of the reputation by which he still survives, unto his steady adherence to this rule. His benevolence made him love mankind in general, and his good sense hindered him from being tainted with those party prejudices which had bewitched his friends. He took not up arms for *Cæsar* ; nor did he abandon *Italy* when *Pompey* withdrew with his forces, and had, in outward form the sanction of the common wealth. He saw too plainly the ambition of both : yet he preserved his complacence for his friends in

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each party, without siding with either. Success never made them more welcome to *Pomponius*, nor could any defeat lessen them in his esteem. When victorious he visited them, without sharing in their power; and when vanquished he received them, without considering any thing but their distress. In a few words, he entertained no hopes from the good fortune of his friends, nor suffered the reverse of it to chill his breast with fear. His equanimity produced a just effect, and his universal kindness made him universally beloved.

I fancy this picture of a disposition, perfectly free from political sourness, will have an agreeable effect on many of my readers; and prevent their falling into a common mistake, that the circumstances of public affairs, and the characters of public persons, are the properest topics for general conversation: whereas they never consider, that it is hard to find a company, wherein somebody or other hath not either liking or distaste, or has received injuries or obligations from those who are likeliest to be mentioned on such an occasions; and, who consequently, will be apt to put a serious construction on a slight expression, and remember afterwards in earnest, what the speaker meant so much a jest, as never to have thought of it more. These perhaps
may

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may pass with some for trivial remarks ; but with those who regard their own ease, and have at all observed what conduces to make men disagreeable to one another, I flatter myself they will have more weight.

Behaviour is like architecture ; the symmetry of the whole pleases us so much, that we examine not into its parts, which, if we did, we should find much nicety required in forming such a structure : though, to persons of no taste, the rules of either art would seem to have little connexion with their effects.

*That true politeness we can only call,
Which looks like Jones's fabric at Whitehall† ;
Where just proportion we with pleasure see ;
Though built by rule, yet from all stiffness*

*free ;
Though grand, yet plain ; magnificent, not*

*fine ;
The ornaments adorning the design.
It fills our minds with rational delight,
And pleases on reflection, as at sight.*

After these admonitions as to religion and politics, it is very fit we observe another topic of modern discourse, of which it is hard to say, whether it be more common, or more contrary

† *Banqueting house,*

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trary to true *politeness*. What I mean, is, the reflecting on men's professions, and playing on those general aspersions, which have been fixed on them by a sort of ill-nature hereditary to the world. And with this, as the third point which I promised to consider, shall be shut up the more serious part of this essay.

In order to have a proper idea of this point, we must first of all consider, that the chief cause both of love and hatred, is custom. When men from a long habit, have acquired a facility of thinking clearly, and speaking well in any science, they naturally like that better than any other; and this liking, in a short time, grows up to a warmer affection: which renders them impatient, whenever their darling science is decried in their hearing. A *polite man* will have a care of ridiculing physic before one of the faculty, talking disrespectfully of lawyers while gentlemen of the long robe are by, or speaking contemptibly of the clergy when with any of that order.

Some critics may possibly object, that these are solecisms of too gross a nature for men of tolerable sense or education to be guilty of, But I appeal to those who are most conversant in the world, whether this fault, glaring as it is, be not committed every day.

The strictest intimacy can never warrant
freedoms

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freedoms of this sort: and it is indeed preposterous to think it should; unless we can suppose injuries are less evils when they are done us by friends, than when they come from other hands.

*Excess of wit may oftentimes beguile;
 Jest is not always pardon'd—by a smile.
 Men may disguise their malice at the heart,
 And seem at ease—tho' pain'd with inward smart.
 Mistaken we—think all such wounds, of
 course,
 Reflection cures.—Alas! it makes them worse.
 Like scratches, they with double anguish seize,
 Rankle in time, and fester by degrees.*

Let us now proceed to speak of raillery in general. Invective is a weapon worn as commonly as a sword: and like that, is often in the hands of those who know not how to use it. Men of true courage fight but seldom, and never draw but in their own defence. Bullies are continually squabbling; and, from the ferocity of their behaviour, become the terror of some companies, and the jest of more. This is just the case with such as have a liveliness of thought, directed by propensity to ill-nature: indulging themselves at the expense of others, they, by degrees incur the dislike of all. Meek tempers abhor, men of cool

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cool dispositions despise, and those addicted to choler chastise them. Thus a licentiousness of tongue, like a spirit of rapine, sets one man against all; and the defence of reputation, as well as property, puts the human species on regarding a malevolent babbler with a worse eye than a common thief: because fame is a kind of goods, which when once taken away, can hardly be restored. Such is the effigy of this human serpent. And who, when he has considered it, would be thought to have sat for peace?

It is a thousand to one my book feels the resentment of *Draco*, from his seeing his own likeness in this glass.

A good family, but no fortune, threw *Draco* into the army when he was very young. Dancing, fencing, and a smattering of *French*, are all the education either his friends bestowed, or his capacity would allow him to receive. He has been now two years in town, and from swearing, drinking, and debauching country wenches, (the general rout of a military rake), the air of *St James's* has given his vices a new turn. By dint of an embroidered coat, he thrusts himself into the beau coffee-houses, where a dauntless effrontery, and a natural volubility of tongue, conspire to make him pass for a fellow of wit and spirit.

A bastard ambition makes him envy every
great

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great character ; and as he has just sense enough to know that his qualifications will never recommend him to the esteem of men of sense, or the favour of women of virtue, ~~he~~ has thence contracted an antipathy to both ; and, by giving a boundless loose to universal malice, makes continual war against honour and reputation, where-ever he finds them.

Hecatilla is a female firebrand, more dangerous, and more artfully vindictive, than *Draco* himself. Birth, wit, and fortune, combine to render her conspicuous ; while a splenetic envy sours her, otherwise amiable, qualities ; and makes her dreaded as a poison doubly dangerous, grateful to the taste, yet mortal in effect. All who see *Hecatilla* at a visit, where the brilliancy of her wit heightens the lustre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and suspect not dissimulation under the air of frankness, nor a studied design of doing mischief in a seemingly casual stroke of wit. The most sacred character, the most exalted station, the fairest reputation, defend not against the infectious blast of sprightly *Raillery*: borne on the wings of *Wit*, and supported by a blaze of *Beauty*, the fiery vapour withers the sweetest blossoms, and communicates to all who hear her, an involuntary dislike to those at whose merit she points her satire.

*At evening thus the unsuspecting swain,
 Returning homewards o'er a marshy plain,
 Pleas'd at a distance sees the lambent light,
 And, hasty, follows the mischievous sprite;
 Through brakes and puddles, over hedge and
 stile,
 Rambles, misguided, many a weary mile.
 Confus'd and wond'ring at the space he's gone,
 Doubts, then believes, and hurries faster on:
 The cheat detected, when the vapour's spent,
 Scarce he's convinc'd, and hardly can repent.*

Next to these cautions with respect to railery, which if we examine strictly, we shall find no better than a well-bred phrase for speaking ill of folks; it may not be amiss to warn our readers of a certain vehemence in discourse, exceedingly shocking to others, at the same time that it not a little exhausts themselves.

If we trace this error to its source, we shall find that the spring of it is an impatience at finding others differ from us in opinion: and can there be any thing more unreasonable, than to blame that disposition in them which we cherish in ourselves?

If submission be a thing so disagreeable to us, why should we expect it from them? Truth can only justify tenaciousness in opinion. Let us calmly lay down what convinces us, and, if it is reasonable, it will hardly fail
of

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of persuading those to whom we speak. Heat begets heat; and the clashing of opinions seldom fails to strike out the fire of dissention.

As this is a foible more especially indecent in the fair sex, I think it will be highly necessary to offer another, and perhaps a more cogent argument to their consideration. Passion is a prodigious enemy to beauty; it rufles the sweetest features, discolours the finest complexion, and in a word, gives the air of a fury to the face of an angel. Far be it from me to lay restraints upon the ladies; but, in dissuading them from this method of enforcing their sentiments, I put them upon an easier way of effecting what they desire: for what can be denied to beauty, when speaking with an air of satisfaction? Complacence does all that vehemence would extort, as anger can alone abate the influence of their charms.

*Serene and mild we view the evening air,
The pleasing picture of the smiling fair;
A thousand charms our sev'ral senses meet.
Cooling the breeze, with fragrant odours sweet,
But, sudden, if the sable clouds deform
The azure sky, and threat the coming storm,
Hasty we flee—ere yet the thunders roar,
And dread what we so much admir'd before,*

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To vehemence in discourse, let me join redundancy in it also; a fault flowing rather from carelessness than design; and which is more dangerous, from its being more neglected. Passion, as I have hinted, excites opposition; and that very opposition, to a man of tolerable sense, will be the strongest reproof for his inadvertency: whereas a person of a loquacious disposition, may often escape open censure from the respect due to his quality; or from an apprehension in those with whom he converses, that a check would but increase the evil; and, like curbing a hard-mouthed horse, serve only to make him run the faster: from whence the person in fault is often rivetted in his error, by mistaking a silent contempt for profound attention.

Perhaps this short description may set many of my readers right; which, whatever they may think of it, I assure them is of no small importance. Conversation is a sort of bank, in which all who compose it have their respective shares. The man therefore who attempts to engross it, trespasses upon the rights of his companions; and, whether they think fit to tell him so or no, will of consequence, be regarded as no fair dealer. Notwithstanding I consider conversation in this light, I think it necessary to observe, that it differs from other copartnerships in one very material point; which

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which is this, that it is worse taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient : for the prevention of which, let us have *Horace's* caution continually in our eye.

*The indiscreet with blind aversion run
Into one fault, when they another shun.*

It is the peculiar privilege of the fair, that, speaking or silent they never offend. Who can be weary of hearing the softest harmony ? or who, without pleasure, can behold beauty, when his attention is not diverted from her charms, by listening to her words ? I would have stopt here, but that my deference for the ladies obliges me to take notice, that some of their own sex, when past the noon of life, or in their wane of power from some other reason, are apt to place an inclination of obliging their hearers amongst those topics of detraction, by which they would reduce the lustre of those stars that now gild the hemisphere where they once shone.

From this cause only I would advise the reigning toasts, by an equality of behaviour, to avoid the censure of these ill-natured tattlers.

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*Such hapless fate attends the young and fair,
Expos'd to open force, and secret snare :
Pursu'd by men, warm with destructive fire,
Against their peace while female frauds con-
spire.*

*Escap'd from those, in vain they hope for rest ;
What fame's secure from an invidious jest ?
By flight the deer, no more of dogs afraid,
Falls by a shot from some dark covert made :
So envious tongues their foul intentions hide ;
Wound, though unseen, and kill ere they're
descri'd.*

Of all the follies which men are apt to fall into, to the disturbance of others, and lessening of themselves, there is none more intolerable than continual *egotisms*, and a perpetual inclination to self-panegyric. The mention of this weakness is sufficient to expose it ; since I think no man was ever possessed of so warm an affection for his own person, as deliberately to assert, that it, and its concerns, are proper topics to entertain company. Yet there are many, who, through want of attention, fall into this vein, as soon as the conversation begins to acquire life ; they lay hold of every opportunity of introducing themselves, of describing themselves, and, if people are so dull as not to take the hint, of commending themselves : nay, what is more surprising that all this, they are amaz-
ed

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ed at the coldness of their auditors ; forgetting, that the same passion inspires almost every body ; and that there is scarce a man in the room who has not a better opinion of himself, than of any body else.

Disquisitions of this sort into human nature belong properly unto sages in *Polite Philosophy* ; for the first principle of true politeness, is, not to offend against such dispositions of the mind as are almost inseparable from our species. To find out and methodize these, requires no small labour and application. The fruits of my researches on this subject I communicate freely to the public ; but must, at the same time, exhort my readers, to spare, now and then, a few minutes to such reflections ; which will at least be attended with this good consequence, that it will open a scene which hath novelty, that powerful charm, to recommend it.

But I must beware of growing serious again ; I am afraid my gravity may have disoblinded some of the *beau-monde* already.

*He who intends t' advise the young and gay,
Must quit the common road—the former way
Which hum drum pedants take to make folks
wise,*

By praising virtue, and decrying vice.

Let Parsons tell what dreadful ills will fall

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*On such as listen when their passions call :
We, from such things our pupils to affright,
Say not they're firs, but that they're unpolite,
To shew their courage, beats wou'd often
dare,*

*By blackest crimes to brave old Lucifer :
But who of breeding nice, of carriage civil,
Wou'd trespass on good manners for the devil ;
Or, merely to display his want of fear,
Be damn'd hereafter, to be laugh'd at here ?*

It cannot be expected from me, that I should particularly criticise on all those foibles through which men are offensive to others in their behaviour ; perhaps too, a detail of this kind, however exact, might be thought tedious ; it may be construed into a breach of those rules, for a strict attendance of which I contend. In order therefore to diversify a subject, which can no other way be treated agreeably, permit me to throw together a set of characters I once had the opportunity of seeing, which will afford a just picture of these *marplots* in conversation, and which my readers, if they please, may call the assembly of impertinents.

There was a coffee-house in that end of the town where I lodged some time ago, at which several gentlemen used to meet of an evening, who, from a happy correspondence in their hu-

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mours and capacities, entertained one another agreeably, from the close of the afternoon till it was time to go to bed.

About six months this society subsisted with great regularity, though without any restraint. Every gentleman who frequented the house, and conversed with the erectors of this occasional club, were invited to pass an evening, when they thought fit, in a room, one pair of stairs set apart for that purpose.

The report of this meeting drew, one night when I had the honour of being there, three gentlemen of distinction, who were so well known to most of the members, that admittance could not be refused them. One of them, whom I chuse to call *Major Ramble*, turned of threescore, and who had had an excellent education, seized the discourse about an hour before supper, and gave us a very copious account of the remarks he had made in three years travels through *Italy*. He began with a geographical description of the dominions of his *Sardinian Majesty* as *Duke of Savoy*; and, after a digression on the fortifications of *Turin*, in speaking of which he shewed himself a perfect engineer, he proceeded to the secret history of the intrigues of that court, from the proposal of the match with *Portugal*, to the abdication of King *Victor Amadeus*. After this he ran over the general history of *Milan*, *Parma*,

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and *Modena* ; dwelt half an hour on the adventures of the late Duke of *Mantua* ; gave us a hasty sketch of the court of *Rome* ; transferred himself from thence to the kingdom of *Naples*, repeated the insurrection of *Massaniello*, and, at a quarter before ten, finished his observations with the recital of what happened at the reduction of that kingdom to the obedience of the present Emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in *Italy* as well as he ; and one of them, who was a merchant, was the very person at whose house the *Major* resided when at *Naples*. Possibly he might imagine the knowledge they had in those things might give them a greater relish for his animadversions : or, to speak more candidly, the desire of displaying his own parts buried every other circumstance in oblivion.

Just as the *Major* had done speaking, a gentlemen called for a glass of water ; and happened to say, after drinking it, that he found his constitution much mended since he left off malt liquor. Doctor *Hestick*, another of the strangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water ; confirming whatever he advanced from the works of the most eminent physicians. From the main subject, he made

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an easy transition to medicinal baths and springs. Nor were his searches bounded by our own country; he condescended to acquaint us with the properties of the springs of *Bourbon*, particularized the genuine smell of *Spaw* water, applauded the wonderful effects of the *Piermont* mineral, and, like a true patriot, wound up his disquisitions with preferring *Astrop* wells (within three miles of which he was born) to them all. It was now turned of eleven; when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company seemed inclinable to extend their usual time of sitting, in order to divert themselves after the night's fatigue. When Mr *Papilio*, the third new comer, after two or three reflections on the oddity of some people's humours, who were for imposing their own idle conceits as things worthy the attention of a whole company; though, at the same time, their subjects are trivial, and their manner of treating them insipid: For my part, continued he, Gentlemen, most people do me the honour to say, that few persons understand medals better than I do. To put the musty stories of these queer old men out of our heads, I'll give you the history of a valuable medallion, which was sent me about three weeks ago from *Venice*. Without staying for any further mark of approbation

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probation than silence, he entered immediately on a long dissertation; in which he had scarcely proceeded ten minutes, before his auditors losing all patience, followed the example of an old *Turkey* merchant, who, taking up his hat and gloves, went directly down stairs without saying a word.

Animadversions on what I have related, would but trespass on the patience of my readers; wherefore, in the place of them, let me offer a few remarks in verse, where my genius may be more at liberty, and vivacity atone for want of method.

*Who would not chuse to shun the general scorn,
And fly contempt?—a thing so hardly borne.
This to avoid—let not your tales be long;
The endless speaker's ever in the wrong,
And all abhor intemperance of tongue. }
Though with a fluency of easy sounds,
Your copious speech with every grace abounds;
Though wit adorn, and judgment give it
weight;
Discretion must your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be done,
Nor think by art attention can be wrought;
A flux of words will ever be a fault.
Things without limit we, by nature, blame;
And soon are cloy'd with pleasure, if the same.*

Hitherto

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Hitherto we have dwelt only on the blemishes of conversation, in order to prevent our readers committing such offences as absolutely destroy all pretences to *politeness*. But as a man cannot be said to discharge the duty he owes to society, who contents himself with barely not doing amiss; so lectures on *Polite Philosophy*, after removing these obstacles, may reasonably be expected to point out the method whereby true *politeness* may be obtained. But, alas! that is not to be done by words; rocks and tempests are easily painted, but the rays of *Phæbus* defy the pencil.

Methink I see my auditors in surprise. What, say they, have we attended so long in vain? Have we listened to no purpose? Must we content ourselves with knowing how necessary a thing *politeness* is, without being told how to acquire it? Why really gentlemen it is just so. I have done all for you that is in my power; I have shewn you what you are not to be; in a word, I have explained *politeness* negatively: if you would know it positively, you must seek it from company and observation. However, to shew my own good breeding, I will be your humble servant as far as I can, that is I'll open the door, and introduce you, leaving you then at the single point where I can be of no further use, *id est*, application.

The

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The world is a school, wherein men are first to learn, and then to practise. As fundamentals in all sciences ought to be well understood, so a man cannot be too attentive at his first becoming acquainted with the public: for experience is a necessary qualification in every distinguished character, and is as much required in a fine gentleman as in a statesman. Yet it is to be remarked, that experience is much sooner acquired by some, than by others; for it does not consist so much in a copious remembrance of whatever has happened, as in a regular retention of what may be useful: as a man is properly styled learned from his making a just use of reading, and not from his having perused a multitude of books.

As soon as we have gained knowledge, we shall find the best way to improve it will be exercise; in which two things are carefully to be avoided, positiveness and affectation. If, to our care in shunning them, we add a desire of obliging those with whom we converse, there is little danger, but that we become all we wish; and *politeness*, by an imperceptible gradation, will enter into our minutest actions, and give a polish to every thing we do.

*Near to the far-extended coasts of Spain,
Some islands triumph o'er the raging main,
Where*

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Where dwell of of old—as tuneful poets say,
 Slingers, who bore from all the prize away.
 While infants yet—their feeble nerves they
 try'd;
 Nor needful food, till won by art, supply'd.
 Fix'd was the mark—the youngster, oft in
 vain,
 Whirl'd the misguided stone with fruitless
 pain;
 Till, by long practice, to perfection brought,
 With easy slight the former task they wrought.
 Swift from their arm th' unerring pebble flew,
 And high in air, the fluttering victim flew.
 So in each art men rise but by degrees,
 And months of labour lead to years of ease.

The Duke de Rochefaucault, who was esteemed the most brilliant wit in France, speaking of *politeness*, says, that a citizen will hardly acquire it at court, and yet may easily attain it in the camp. I shall not enter into the reason of this, but offer my readers a shorter, pleasanter, and more effectual method of arriving at the summit of genteel behaviour; that is, by conversing with the ladies.

Those who aim at panegyric, are wont to assemble a throng of glittering ideas, and then with great exactness, clothe them with all the elegance of language, in order to their making the most magnificent figure when they come abroad in the world. So copious a subject as

E. the

the praises of the fair, may, in the opinion of my readers, lay me under great difficulties in this respect. Every man of good understanding, and fine sense, is in pain for one who has undertaken so hard a task : hard indeed to me, who, from many years study of the sex, have discovered so many perfections in them, as scarce as many more years would afford me me time to express. However, not to disappoint my readers, or myself, by foregoing that pleasure I feel in doing justice to the most amiable part of the creation, I will indulge the natural propensity I have to their service, and paint, though it be but in miniature, the excellencies they possess, and the accomplishments which by reflection they bestow.

*As when some poet, happy in his choice
Of an important subject—tunes his voice
To sweeter sounds, and more exalted strains,
Which from a strong reflection he attains ;
As Homer, while his heroes he records,
Transfuses all their fire into his words ;
So we, intent the charming sex to please,
Add with new life, and an unwonted ease ;
Beyond the limits of our genius soar,
And feel an ardour quite unknown before.*

Those who, from wrong ideas of things
have forced themselves into a dislike of
the

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the sex, will be apt to cry out, Where would this fellow run? Has he so long studied woman, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are amongst them?—Alas! Gentlemen, what mistakes are these? How will you be surpris'd, if I prove to you, that you are in the same sentiments with me; and that you could not have so warm resentments at the peccadilloes, if you did not think the ladies more than mortal?

Are the faults you would pass by in a friend and smile at in an enemy, crimes of so deep a dye in them, as not to be forgiven? And can this flow from any other principle, than a persuasion that they are more perfect in their nature than we, and their guilt the greater therefore, in departing in the smallest degree from that perfection? Or can there be a greater honour to the sex, than this dignity, which even their enemies allow them, to say, Truth, virtue, and women, owe less to their friends, than to their foes? since the vicious in both cases, charge their want of taste on the weakness of human nature; pursue grosser pleasures because they are at hand; and neglect the more refined, as things of which their capacities afford them no idea.

*Born with a servile gust to sensual joy,
Souls of low taste the sacred flame destroy;*

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*By which, allied to the ethereal fire,
Celestial views the hero's thoughts inspire ;
Teach him in a sublimer path to move ;
And urge him on to glory and to love :
Passions which only give a right to fame ;
To present bliss, and to a deathless name.
While those mean wretches, with just shame
o'er-spread,
Live on unknown—and are, unheard of, dead.*

Mr Dryden, who knew human nature perhaps as well as any man who ever studied it, has given us a just picture of the force of female charms, in the story of *Cymon* and *Iphigenia*. Boccace, from from whom he took it, had adorned it with all the tinsel finery an Italian composition is capable of. The English poet, like most English travellers, gave Sterling silver in exchange for that superficial gilding ; and bestowed a moral where he found a tale. He paints in *Cymon*, a soul buried in a confusion of ideas, inflamed with so little fire, as scarce to struggle under the load, or afford any glimmerings of sense. In this condition, he represents him struck with the rays of *Iphigenia's* beauty ; kindled by them, his mind exerts its powers, his intellectual faculties seem to awake ; and that uncouth ferocity of manners, by which he had hitherto been distinguished, gave way to an obliging behaviour, the natural effect of love.

The

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The moral of this fable is a truth which can never be inculcated too much. It is to the fair sex we owe the most shining qualities of which ours is master : as the ancients insinuated, with their usual address, by painting both the virtues and graces as females. Men of true taste feel a natural complaisance for women when they converse with them, and fall, without knowing it, upon every art of pleasing ; which is the disposition at once the most grateful to others, and at the most satisfactory to ourselves. An intimate acquaintance with the other sex fixes this complaisance into a habit, and that habit is the very essence of *politeness*.

Nay, I presume to say, *politeness* can be no other way attained. Books may furnish us with right ideas, experience may improve our judgments ; but it is the acquaintance of the ladies only, which can bestow that easiness of address, whereby the *fine gentleman* is distinguished from the *scholar* and the *man of business*.

That my readers may be perfectly satisfied in a point, which I think of so great importance, let us examine this a little more strictly.

There is a certain constitutional pride in men, which hinders their yielding, in point of knowledge, honour, or virtue, to one another. This immediately forsakes us at the sight of a

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woman. And the being accustomed to submit to the ladies, gives a new turn to our ideas; and opens a path to Reason, which she had not trod before. Things appear in another light: and that degree of complacency seems now a virtue, which heretofore we regarded as a meanness.

I have dwelt the longer on the charms of the sex arising from the perfection visible in their exterior composition; because there is the stronger analogy between them, and the excellencies which, from a nicer inquiry; we discover in the minds of the fair. As they are distinguished from the robust make of man by that delicacy, expressed by nature, in their form; so the severity of masculine sense is softened by a sweetness peculiar to a female soul. A native capacity of pleasing attends them through every circumstance of life; and what we improperly call the weakness of the sex; gives them a superiority unattainable by force.

The fable of the north-wind and the sun contending to make the man throw off his cloak, is not an improper picture of the specific difference between the powers of either sex. The blustering fierceness of the former; instead of producing the effect at which it aimed, made the fellow but wrap himself up the closer; yet no sooner did the sun-beams play,
than

than that which before protected became now an incumbrance.

Just so, that pride which makes us tenacious in disputes between man and man, when applied to the ladies, inspires us with an eagerness not to contend, but to obey.

To speak sincerely and philosophically, women seem designed by providence to spread the same splendour and chearfulness through the intellectual œconomy, that the celestial bodies diffuse over the material part of the creation. Without them, we might indeed contend, destroy and triumph over one another. Fraud and force would divide the world between them; and we should pass our lives, like slaves, in continual toil, without the prospect of pleasure or relaxation.

It is the conversation of women that gives a proper bias to our inclinations, and, by abating the ferocity of our passions, engages us to that gentleness of deportment which we style *humanity*. The tenderness we have for them, softens the ruggedness of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourselves.

I speak it without affectation or vanity, that no man has applied more assiduously than myself to the study of the fair sex; and I aver it with the greatest simplicity of heart, that I have not
only

only found the most engaging and most amiable, but also the most generous and most heroic qualities amongst the ladies; and that I have discovered more of candour, disinterestedness, and fervour in their friendships, than in those of our own sex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare say, observe, and indeed I desire they should, a more than ordinary zeal for inculcating a high esteem of, and a sincere attachment to the fair. What I propose from it, is, to rectify certain notions which are not only destructive of all *politeness*, but, at the same time, detrimental to society, and incompatible with the dignity of human nature. These have, of late years, spread much among those who assume to themselves the title of *fine gentleman*; and, in consequence thereof, talk with great freedom of those from whom they are in no danger of being called to an account. There is so much of baseness, cowardice, and contempt of truth, in this way of treating those who are alone capable of making us truly and rationally happy, that to consider the crime, must be sufficient to make a reasonable man abhor it. Levity is the best excuse for a transient slip of this kind; but to persist in it, is evidently descending from our own species, and as far as we are able, putting on the brute.

Fram'd

THE POLITE PHILOSOPHER. 57

*Fram'd to give joy, the lovely sex are seen ;
Beauteous their form, and heav'nly in their
mien.*

*Silent they charm the pleas'd beholder's sight ;
And, speaking, strike us with a new delight :
Words, when pronounc'd by them, bear each a
dart ;*

*Inva'de our ears, and wound us to the heart.
To no ill ends the glorious passion sways ;
By love and honour bound, the youth obeys :
Till, by his service won, the grateful fair
Consents, in time, to ease the lover's care ;
Seals all his hopes ; and, in the bridal kiss,
Gives him a title to untainted bliss.*

I chuse to put an end to my lecture on *politeness* here, because, having spoke of the ladies, I would not descend again to any other subject. In the current of my discourse, I have taken pains to shew the use and amiableness of that art which this treatise was written to recommend : and have drawn, in as strong colours as I was able, those solecisms in behaviour, which men, either through giddiness, or a wrong turn of thought, are most likely to commit.

Perhaps the grave may think I have made *politeness* too important a thing, from the manner in which I have treated it ; yet, if they will but reflect, that a statesman, in the most
august

58 THE POLITE PHILOSOPHER.

august assembly, a lawyer of the deepest talents, and a divine of the greatest parts, must, notwithstanding, have a large share of *politeness*, in order to engage the attention, and bias the inclinations of his hearers, before he can persuade them; they'll be of another opinion; and confess, that some care is due to acquiring that quality which must set off all the rest.

The gayer part of my readers may probably find fault with those restraints which may result from the rules I have here laid down: but I would have these gentlemen remember, that I point out a way whereby, without the trouble of study, they may be enabled to make no despicable figure in the world; which, on mature deliberation, I flatter myself they will think no ill exchange. The ladies will, I hope, repay my labours, by not being displeased with this offer of my service. And thus, having done all in my power towards making folks agreeable to one another, I please me with the hopes of having procured a favourable reception for myself.

*When gay Petronius, to correct the age,
Gave way, of old, to his satyric rage;
This motely form he for his writings chose,
And chequer'd lighter verse with graver
prose.*

When

THE POLITE PHILOSOPHER. 59

*When, with just malice, he design'd to show
 How far unbounded vice, at last, would go;
 In prose we read the execrable tale,
 And see the face of sin without a veil.
 But when his soul, by some soft theme inspir'd,
 The aid of tuneful poetry requir'd;
 His numbers with peculiar sweetness ran,
 And in his easy verse we see the man;
 Learn'd, without pride, of taste correct, yet
 free;
 Alike from niceness, and from pedantry;
 Careless of wealth, yet liking decent show:
 In fine, by birth a wit, by trade a beau.
 Freely he censur'd a licentious age,
 And him a copy, though with chaster page;
 Expose the evils in which brutes delight,
 And show how easy 'tis to be polite;
 Exhort our erring youth—to mend in time,
 And lectures give—for mem'ry's sake, in
 rhyme;
 Teaching this ART—to pass through life at
 ease,
 Pleas'd in ourselves, while all around we
 please*

ON

O N H O N O U R.

EVERY principle that is a motive to good actions ought be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by conscience, duty or religion, which are only different names for the same thing, others are prompted to by honour.

THE sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This essay therefore is chiefly designed for those who by means of any of these advantages are, or ought to be actuated by this glorious principle.

BUT as nothing is more pernicious than a principle of action, when it is misunderstood, I shall consider honour with respect to three sorts of men. First of all, with regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

IN the first place true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns to do an ill action. The latter considers vice as something that is beneath him, the other as something that is offensive to the Divine Being. The one as what is unbecoming, the other as what is forbidden. Thus Seneca speaks in the natural and genuine language of a man of honour, when he declares, that were there no God to see or punish vice, he would not commit it, because it is so mean, so base, and so vile a nature,

I shall conclude this head with the description of honour in the parting of young Juba.

Honour's a sacred tie, the law of kings,
 The noble mind's distinguishing perfection,
 That aids and strengthens virtue when it
 meets her,
 And imitates her actions when she is not.
 It ought not to be sported with.—

CATO.

IN the second place, we are to consider those who have mistaken notions of honour. And these are such as establish any thing to themselves for a point of honour which is contrary either to the laws of God, or of their country; who think it more honourable to revenge than forgive an injury; who make no scruple of telling a lie, but would put any man to death that accuses them of it; who are more careful to guard their reputation by their courage than by their virtue. True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage; by which means we have had many among us who have called themselves men of honour, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or fashion, who looks upon any thing as honourable that is displeasing to his Maker, or destructive to society, who thinks himself obliged by this principle to the practice of some virtues and not of others, is by no means to be reckoned among true men of honour.

TIMOGENES was a lively instance of one actuated by false honour. Timogenes would
smile

smile at a man's jest who ridicules his Maker, and at the same time, run a man through the body that spoke ill of his friend. Timogenes would have scorned to have betrayed a secret, that was intrusted with him, though the fate of his country depended upon the discovery of it. Timogenes took away the life of a young fellow in a duel, for having spoke ill of Belinda, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, Timogenes, after having ruined several poor tradesmen's families who had trusted him, sold his estate to satisfy his creditors; but like a man of honour, disposed of all the money he could make of it, in the paying of his play-debts, or to speak in his own language, his debts of honour.

In the third place, we are to consider those persons, who treat this principle as chimerical, and turn it into ridicule. Men who are professedly of no honour, are of a more profligate and abandoned nature than even those who are actuated by false notions of it, as there is more hope of a heretic than an atheist. These sons of infamy consider honour with old Syphax, in the play before-mentioned, as a fine imaginary notion that leads astray young unexperienced men, and draws them into real mischiefs, while they are engaged in the pursuits

suits of a shadow. These are generally persons who, in Shakespeare's phrase, "are worn and hackneyed in the ways of men;" whose imaginations are grown callous, and have lost all those delicate sentiments which are natural to minds that are innocent and undepraved. Such old battered miscreants ridicule every thing as romantic that comes in competition with their present interest, and treat these persons as visionaries, who dare stand up in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider, that every one stands as a blot in the annals of his country, who arrives at the temple of honour by any other way than through that of virtue.

GUARDIAN.

GOOD

ON GOOD HUMOUR.

GOOD humour may be defined a habit of being pleased ; a constant and perennial softness of manner, easiness of approach, and suavity of disposition ; like that which every man perceives in himself, when the first transports of new felicity have subsided, and his thoughts are only kept in motion by a slow succession of soft impulses. Good humour is a state between gaiety and unconcern ; the act or emanation of a mind at leisure to regard the gratification of another.

It is imagined by many, that whenever they aspire to please, they are required to be merry, and to shew the gladness of their souls by flights and pleasantry, and bursts of laughter. But tho' these men be for a time heard with applause and admiration, they seldom delight us long. We enjoy them a little, and then retire to easiness and good humour, as the eye gazes a while on eminences glittering with the sun, but soon turns aching away to verdure and to flowers.

GAITY is to good humour as animal perfumes to vegetable fragrance ; the one overpowers weak spirits, and the other recreates

and revives them. Gaiety seldom fails to give some pain ; the hearers either strain their faculties to accompany its towerings, or are left behind in envy and despair. Good humour boasts no faculties which every one does not believe in his power, and pleases principally by not offending.

It is well known, that the most certain way to give any man pleasure, is to persuade him that you receive pleasure from him, to encourage him to freedom and confidence, and to avoid any such appearance of superiority as may overbear and depress him. We see many by this art only, spend their days in the midst of caresses, invitations, and civilities ; and without any extraordinary qualities or attainments, are the universal favourites of both sexes, and certainly find a friend in every place. The darlings of the world will, indeed, be generally found such as excite neither jealousy nor fear ; and are not considered as candidates for any eminent degree of reputation, but content themselves with common accomplishments, and endeavour rather to solicit kindness than to raise esteem. Therefore in assemblies and places of resort it seldom fails to happen, that though at the entrance of some particular person every face brightens with gladness, and every hand is extended in salutation, yet if you pursue him beyond the
first

first exchange of civilities, you will find him of very small importance, and only welcome to the company, as one by whom all conceive themselves admired, and with whom any one is at liberty to amuse himself when he can find no other auditor or companion; as one with whom all are at ease, who will hear a jest without criticism, and a narrative without contradiction; who laughs with every wit, and yields to every disputer.

THERE are many whose vanity always incline them to associate with those from whom they have no reason to fear mortification; and there are times in which the wise and the knowing are willing to receive praise without the labour of deserving it, in which the most elevated mind is willing to descend, and the most active to be at rest. All therefore are at some hour or another fond of companions whom they can entertain upon easy terms, and who will relieve them from solitude, without condemning them to vigilance and caution. We are most inclined to love when we have nothing to fear; and he that encourages us to please ourselves, will not be long without preference in our affection to those whose learning holds us at the distance of pupils, or whose wit calls all attention from us, and leaves us without importance and regard.

It is remarked by prince Henry, when he
sees.

sees Falstaff lying on the ground, "that he could have better spared a better man." He was well acquainted with the vices and follies of him whom he lamented, but while his conviction compelled him to do justice to superior qualities, his tenderness broke out at the remembrance of Falstaff, of the chearful companion, the loud buffoon, with whom he had passed his time in all the luxury of idleness, who had gladdened him with unenvied merriment, and whom he could at once enjoy and despise.

You may perhaps think this account of those who are distinguished for their good humour, not very consistent with the praises which I have bestowed upon it. But surely nothing can more evidently shew the value of this quality, than that it recommends those who are destitute of all other excellencies, and procures regard to the trifling, friendship to the worthless, and affection to the dull.

Good humour is indeed generally degraded by the characters in which it is found; for being considered as a cheap and vulgar quality, we find it often neglected by those that having excellencies of higher reputation and brighter splendor, perhaps imagine that they have some right to gratify themselves at the expence of others, and are

to

to demand compliance, rather than to practice it. It is by some unfortunate mistake that almost all those who have any claim to esteem or love, press their pretensions with too little consideration of others. This mistake my own interest as well as my zeal for general happiness makes me desirous to rectify; for I have a friend, who because he knows his own fidelity and usefulness, is never willing to sink into a companion. I have a wife whose beauty first subdued me, and whose wit confirmed her conquest; but whose beauty now serves no other purpose than to entitle her to tyranny, and whose wit is only used to justify perverseness.

SURELY nothing can be more unreasonable than to lose the will to please, when we are conscious of the power, or shew more cruelty than to chuse any kind of influence before that of kindness. He that regards the welfare of others, should make his virtue approachable, that it may be loved and copied; and he that considers the wants which every man feels, or will feel of external assistance, must rather wish to be surrounded by those that love him, than by those that admire his excellencies, or solicit his favours; for admiration ceases with novelty, and interest gains its end and retires. A man whose great abilities wants the ornament of superficial attractions, is like a naked
mountain

mountain with mines of gold, which will be frequented only till the treasure is exhausted.

RAMBLER.

ON SATIRICAL WIT.

—TRUST me, this unwary pleasantry of thine will sooner or later bring thee into scrapes and difficulties, which no after wit can extricate thee out of. In these fallies, too oft I see, it happens, that the person laughed at, considers himself in the light of a person injured, with all the rights of such a situation belonging to him; and when thou viewest him in that light too, and reckonest upon his friends, his family, his kindred and allies, and mustereest up with them the many recruits which will list under him from a sense of common danger; 'tis no extravagant arithmetic to say, that for every ten jokes, thou hast got an hundred enemies; and, till thou hast gone on, and raised a swarm of wasps about thine ears, and art half stung to death by them, thou wilt never be convinced it is so.

I CANNOT suspect it in the man whom I esteem, there is the least spur from spleen or malevolence of intent in these sallies. I believe and know them to be truly honest and sportive; but consider, that fools cannot distinguish this, and that knaves will not; and thou knowest not what it is, either to provoke the one or make merry with the other: whenever they associate for mutual defence, depend upon it they will carry on the war in such a manner against thee, my dear friend, as to make thee heartily sick of it, and of thy life too.

REVENGE from some baneful corner shall level a tale of dishonour at thee, which no innocence of heart or integrity of conduct shall set right. The fortunes of thy house shall totter—thy character, which led the way to them, shall bleed on every side of it—thy faith questioned—thy works belied—thy wit forgotten—thy learning trampled on. To wind up the last scene of thy tragedy, CRUELTY and COWARDICE, twin ruffians, hired and set on by MALICE in the dark, shall strike together at all thy infirmities and mistakes: the best of us, my friend, lie open there, and trust me—when to gratify a private appetite, it is once resolved upon, that an innocent and an helpless creature shall be sacrificed, it is an easy matter to pick up sticks
enough

72 SATIRICAL WIT,

enough from any thicket where it has strayed,
to make a fire to offer it up with.

STERNE,

F I N I S.

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